

Spiritual and moral values of the peoples of the east

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ABSTRACT

This article examines the spiritual and moral values of the peoples of the East. The author referred to many historical sources in the article. And in doing so he tried to illuminate the spiritual and cultural world of the peoples of the ancient East.

Key words: spiritual and moral values, social life, Avesta, Buddhism, Confucianism, Hinduism, Islam

I. Introduction

Of all the forms of human existence, social life is the most mysterious; the projective goals and ideals of humanity remain unexplored. The external manifestations of life are not difficult to understand, but, as the Indian thinker Sri Aurobindo wrote, "We did not find a suitable "depth gauge" in order to seriously engage in the study of its "underwater distances ... "[1]. Indeed, what is the "depth gauge" of social life, why do people, nations need global unity, the ideals of unity?

Referring to R. Holloren, A. I. Utkin writes "For several centuries, the world was ruled by white Europeans and Americans, representatives of the Judeo-Christian tradition. They will soon have to recognize as equals the yellow and brown Asians, adherents of Buddhism, Confucianism, Hinduism and Islam. " " This idea is not new, A. Toynbee expressed hope that in the future the Chinese can combine Eastern traditionalism and European dynamism If this is realized, China "can give the world a gift that both China and all of humanity need." Here we are talking about a combination of the traditionally stabilizing, consolidating society principle, that is, the spiritual and moral imperative of the East, with a fragmented and continuously modernizing image life of the West.

Spiritual and moral imperatives of the East are the quintessence of the centuries-old socio-philosophical search for ways to preserve and achieve harmony between man and nature, between man and deity, between man and society. These paths can be called the principles leading to the social ideal. To this day, they continue to influence the worldview attitudes of modern researchers.

The principle of maintaining harmony between man and nature. This principle is contained in the "Avesta", created almost three thousand years ago. "Avesta" is a multilayer spiritual and historical monument of Central Asia, Iran. Recent studies have shown that the "Avesta" in the history of mankind first proclaimed the idea of monotheism. And Zoroastrianism ("Avesta" is the sacred book of the Zoroastrians) "as the most optimistic world religion", "contains deep humanistic ideas, for example, about the integrity of the world, the movements of the universe, the creation of a happy life, fair social government, purity of human thoughts and deeds, the victory of Good against Evil, the necessity and usefulness of labor and piety. These ideas were a spiritual instruction, a moral code for the peoples of the whole world " [2].

The "Avesta" promotes such spiritual and moral principles as love for the earth, caring for water, fire, air and earth, cultivating purity and purification, respect for nature, animals and plants. Without observing these spiritual and moral imperatives, a person cannot free himself from vices and evil. For example, the principle of cleansing includes the following spiritual and moral norms, behavior: cleansing a plot of land, cleansing water, cleansing fire, cleansing the air, cleansing desecrated clothes, cleansing a bed, cleansing desecrated wood and grain, cleansing jugs, cleansing a road, cleansing a cow, cleansing the dog, etc. failure to comply with these standards was followed by appropriate punishment. "If a person or a dog dies, it is recommended to purify by removing / bad on the surface of the earth 30 steps from the fire, water of the leopard, etc., then let the Mazdayasnians dig him here, in this, in half a person - in a soft one; let them bring ash or dry (manure) to this place, and on top they will put brick or stone or dry clay or litter) " [3].

Social, moral and philosophical questions of harmonizing the relationship between man and nature are raised here. Almost all philosophical, ethical schools of the East regard the relationship between man and nature as a universal law of being. For example, "being" and "non-being" are the two main categories in the philosophy of Lao-tzi (579 BC - 499 BC). Through these dialectically interconnected categories, the thinker reveals the universal law of being, including the issues of 'harmony between man and nature. He says: "In the world, all things are born in being, and being is born in non-being" (Lao-tszi, § 40) The environment, nature, including man, are born in being, and being itself is born in non-being. Being is living nature, life, the world of man, non-being is a vacuum, emptiness. According to Lao-tzi, wildlife, life arose from emptiness. But this emptiness is not absolute, in its center there is a certain substance, the source of life, otherwise it is impossible to imagine the emergence of life from absolute emptiness. Therefore, the hieroglyph "Tao" is not absolute emptiness. "If Tao gives birth to one, one gives birth to two, two gives birth to three, and three gives birth to all beings" (Ibid., § 42), thus, Tao gives birth to the world, it cannot be absolute emptiness. Tao, turning into its opposite, fills all beings with energy. "All beings carry yin and yang in themselves, are

filled with qi and form harmony" (Ibid., § 42).

For a long time in the literature on Chinese philosophy there was an opinion that not action, emptiness, Tao "is an abstract hypertrophied idea of non-being." Unfortunately, it is not. Jiao-ji in non-action, emptiness, Tao saw harmony between man and the world, between earth and sky, it is in them that calmness, order, and, of course, harmony. "Whoever serves Tao," says the thinker, "decreases (his desires) from day to day. In a continuous decrease (man) comes to no action. There is nothing that does not do not act. Therefore, the possession of the Celestial Empire is always carried out through non-action" (Ibid., § 48). "Doesn't the space between Heaven and earth look like a blacksmith's fur? The more (in him) emptiness (as a source of calmness and harmony - S.A.), the longer (he) acts, the stronger (in him) the movement (as a source of anxiety - S.A.) the more (from him) comes out (the wind)" (Ibid., § 5). The stronger the movement, the more anxiety, the more emptiness, the more calmness and "calmness creates order in the world" (Ibid., § 45).

True, the ancient Chinese thinker does not consider the relationship between man and nature in the modern sense as a philosophical problem, but from his concept of "being and non-being", "Tao", "heaven and earth" it follows that a person must curb his passions, evil, worries, in all to observe the measure. "Heaven and earth are eternal for a long time. Heaven and earth are durable because they do not exist for themselves" (Ibid., § 7). Existing "not for themselves", Heaven and earth exist for constancy, and constancy leads to perfection. "Ignorance of constancy leads to disorder and (as a result) to evil. He who knows constancy becomes perfect ..." (Ibid., § 16). Only the perfect is in harmony with Heaven, this is what the spiritual and moral imperatives of the Jiao-chi philosophy consist of.

Ethical and philosophical issues of harmonizing the relationship between man and nature are discussed in Confucianism. For example, Confucius's "path of the golden mean" is a kind of theory of consensus and achieving harmony. Confucius (551 BC -479 BC) calls it "the highest virtuous principle."

In the essence of man there are two principles - natural (natural) and social (acquired). Confucius in human perfection sees a harmonious combination as a manifestation of the "golden mean" of these two principles. "If in a person, says the thinker, - manners (acquired, social - SA) are superior, he is like a country bumpkin. If education exceeds naturalness, he is like a scholarly scribe. After good manners and naturalness in a person balance each other, he becomes a noble husband" (Lunyu, ch. 13). Unfortunately, as Confucius notes, people who adhere to the "golden mean" are not easy to find. "The teacher said: "Since it is impossible to find people who adhere to the middle in behavior, one has to deal with people who are either not restrained or cautious" (Ibid., Ch. 13). But all the same, "excessiveness is as bad as lagging behind", you need to adhere to the "golden mean" both in social relations and in relations with Heaven. Without this rule, there can be no agreement between man and the world, between earth and Heaven. Confucius's principle of observing the "golden mean" is also applicable to ecology, solving environmental problems that humanity faces today.

Because, writes B. Collicott, Confucian ethics, adhering to the principle of harmonious unity of man and nature and which, unfortunately, in Europe today is not followed, "is incompatible with the isolation of man, his opposition to nature. The well-being of humanity and the well-being of nature, the future of humanity and the future of nature, the wealth and versatility of human life and the wealth of nature are indissoluble parts of a single whole. "

The close connection between man and nature can be seen in the Indian mythological images of Brahman, Purusha, Atman and the zoanthropomorphic symbolism of the first ancestor. The development of social practice "also changes the worldview picture of human self-reflection in the mirror of nature." The founders of philosophical schools made efforts to spiritual and moral improvement of man and the formation of his reverent and religious attitude to life, nature, every creature. In the Rig Veda, Upanishads, Mahabharata, Bhagavad Gita, you can see interesting stories from a poetic point of view, where objects, natural phenomena are humanized.

In the works of Jains, it is noted that not only man, but every body, plants, metals and stones has a soul. In an organic body, the soul is active, and in an inorganic body it is in a latent state, but the characteristics of the soul, its mobility, depend on the constitution of the body. Endowing the surrounding world with a soul led Jains to a respectful attitude towards all living things, including the inorganic world. They created a number of rituals that required observance. In order not to harm anything to health, life, adherents of the ethical and philosophical doctrine of Jainism, while walking, swept the ground in front of them, walked under a blanket for fear of inhaling any living organism, filtered water and even refused to use honey, considering it food for bees. This exaltation of life turned Jainism and Buddhism into the original ethical and philosophical teachings of the East.

Buddhism preaches the idea of human salvation through the moral improvement of a person, the formation of humanity and a sense of compassion in him. The world rests on the subject; the salvation of the subject is the salvation of the world. The Dhammapada (the basis of the teachings of Buddhism) says that dhammas (virtue) are conditioned by the human mind, they are created by the mind, if someone says or does not with a pure mind, then misfortune follows. This means that the subject does good with his mind; good is the guarantee of the salvation of the world and man. "Conquer the evil with the good; untruth - truth, anger - philanthropy; if you are asked - let about a little, - give", advises the Buddha. Man, doing good, can approach the gods. God is perfection; the approach of man to God is the approach of man to perfection. Good deeds are those that lead to the submission of passions and the eradication of evil, the harmonization of human relations with the outside world, including nature. "There are two extremes," says Buddha,

revealing the essence of his doctrine of salvation and nirvana, "which one who has set out on a journey should not follow, with one on the other hand, the habitual adherence to the passions and pleasures obtained from Sensual things, on the other hand, the habitual adherence to self-mortification, which is painful, ignoble and useless. There is a middle way ... - a way that opens eyes and gives reason, leading to peace, to insight of the highest wisdom, to nirvana. This is a truly noble eightfold path that means right views, right aspirations, right speech, right behavior, right way of life, correct direction of thought and correct ecstasy ". Although these ethical and philosophical thoughts are not directly related to the principle of maintaining harmony between man and nature, they cannot be attributed only to religion, they, in our opinion, are fully applicable to the ecological sphere. "In classical Indian philosophy," writes B. Collicott, referring to the definition of A. Leopold, "all things are one due to their phenomenality."

The Buddhist ethical principle of "ahimsa" - not causing harm, mercy to all living beings subsequently influenced the worldview of Schopenhauer, A. Schweitzer, Leo Tolstoy. Thus, the salvation of a person by improving his character, accustoming him to goodness and mercy, not causing harm to all living beings, including nature, is the main spiritual and moral imperative of Indian philosophy.

In Islamic philosophy, the idea is affirmed that man, nature and the whole world were created by the supreme Absolute - Allah. The predetermination of a person's destiny and his deeds are confirmed by numerous verses of the Holy Quran and hadiths. The great mystic-philosopher al-Ghazali wrote: "The sun, moon, stars, rain, clouds and earth, all animals and inanimate objects are subject to another force, like a pen in the hand of a scribe. It cannot be believed that the ruler who signed is the creator of the signature. The truth is that the real creator of it is the Almighty. As it was said by Him, the Almighty ... "And it was not you who threw, when you threw, but Allah threw." But already "under the first caliphs," notes MT Stepanyants, "disputes and struggles arose among Muslims around the dogma of predestination. The internal inconsistency of this dogma lay in its incompatibility with the principle of human responsibility for one's behavior." Indeed, the theological concepts of the world of creation of thinkers of the East, especially Arab-speaking philosophers, do not prevent them from discussing the relationship between man and nature, the cognizability of the surrounding world, the possibility of spiritual moral improvement of a person, achieving harmony between a person and the world.

In the works of the thinkers al-Kindi (801-866), al-Razi (865-925), al-Farabi (872-950), al-Beruni (973-1048), Ibn Sina (980-1037), al-Ghazali (1056-1111). Mbya Rushda (1126-1198), Ibn Arabi (1165-1240), Davani (1427-1502) and others, the "theory of two truths" - divine and human knowledge is widely discussed. It is interesting for us that almost all thinkers, while recognizing divine knowledge, at the same time do not deny the possibility of man in cognizing nature and the surrounding world. True, al-Ghazali absolutized the divine vision and creation, but with his creative activity and striving for knowledge, he showed that the knowledge received not only "shows greater audacity in disobedience to Allah Almighty" (al-Ghazali), but also cognizes secrets with the same audacity nature and the world.

Al-Kindi relates man's attitude to nature, the knowledge of its secrets to the activity of the soul. According to the philosopher, the soul exists independently, it does not depend on the body, and therefore has the greatest nobility and perfection. A soul possessing such cognitive power is called an "intelligent soul." "A rational soul," writes al-Kindi, "is the highest and noblest that a person has. Figuratively speaking, it is a speaking soul (an-nafas an-notika). To achieve perfection, one must give up the pleasure of the body and spend most of his life in contemplation. Only then can a person comprehend the true nature of things and become like the creator ... "J And the" angry "and" irritable "forces of the soul induce a person to commit sin, evil.

Ar-Razi opposed the Muslim scholastic philosophy. In his opinion, through the mind, we "learn the shape of the Earth and the firmament, the size of the Sun and Moon, the movement of stars, their remoteness and flow." Such knowledge brings a person "spiritual satisfaction".

Beruni's enormous talent is aimed at exploring the secrets of nature. According to the thinker, nature embraces all natural material phenomena, the entire surrounding world, everything that is associated with human life. Therefore, he considers experience to be the measure of knowledge of the secrets of nature.

It is not what he likes, but what his subjects like. Also in "Arthashastra" there is a sixth section, which sets out seven principles for improving the foundations of the state. The main thing among them is the sovereign's ideal. "The sovereign, who is devoid of positive qualities, destroys the foundations of the state, even if they were in a state of growth and prosperity." "Indian thinkers did not limit themselves to a simple desire to create a happy life for their people, there were philosophers such as Sri Aurobindo who dreamed of an ideal of universal human unity. "All natural processes," writes the philosopher, "are built on balance and striving for harmony of the two poles of life: the individual, which receives support from the whole, or community, and the whole, or community, consisting of separate individuals. And the forms of human life - For their perfection, the cooperation of two poles, still very far from harmonious interaction, is necessary: the individual and the social organism. The perfect society will be the one that is most favorable to individuality; individuality, in turn, will not reach complete perfection if it does not strive for the perfect state of the community to the cat Orom belongs, and ultimately, to the perfection of the largest human community - united humanity."

In the aspect we are considering, the political-philosophical and socio-ethical ideas of the Arab-speaking thinkers are of great interest. For example, the Virtuous city of al-Farabi is based on the principle of cosmic unity wahdad al-wujud (unity of being), where man, society and space are interconnected and make up a whole. Here, of course, first of all we mean universal harmony. The idea of the unity of man, society (City) and the cosmos is "the fundamental principle of socio-political reflection in all of Al-Farabi's work." Thus, the philosopher considers harmonious unity as

an ideal model of the world order, without which there is no perfection, happiness and well-being.

Of course, in the works of al-Farabi, a special role is assigned to the question of spiritual and moral improvement of a person. A person achieves perfection in society. Therefore, in order to achieve the perfection available to him, each person needs to be surrounded by other people and to unite with them. Improving himself, a person improves the world, society; this means that perfection cannot be only a one-sided act, otherwise there can be no question of the harmonious unity of the universe, human and cosmic being. Socio-projective ideas about an ideal society and state - the Virtuous City (al-Madina al-Fadil) al-Farabi, the Spiritual City (al-Madina al-Ruhainiya) of the Community of Pure Brothers, the City of Good People (al-Madina al-ahyor) Ibn Rushdah, Just City (al-Madina al-Adl) Ibn Sina, Perfect City (al-Madina al-Kamil) Ibn Baji are utopian models of the human community. But they have one remarkable feature that reflects the political and philosophical paradigm and spiritual and moral imperatives of the East - it is a deep belief in the perfection of man. According to Ibn Sina, man and society are endowed with a striving for perfection, which is an individual good that flows from the individual substance of the Pure Good (the Absolute). Only truly existing things, possessing essential being, are inherent in innate love, which moves them towards a social ideal, perfection. The thinker considers it possible to merge the lower parts with the higher ones, where love acts as a driving force for "self-purification and ascent of the soul to the divine." In his opinion, "the divine is perfection", the achievement of the spiritual ideal.

The thinkers of the East "including Central Asia put forward original scientific philosophical ideas about spiritual and moral values and the imperative about the social ideal and the improvement of man. They were not popularizers of other people's ideas and thoughts, although they studied and based on the philosophical heritage of Plato and Aristotle, but at the same time, based on the Muslim-religious tradition, they put forward their own concepts, hypotheses and models for the improvement of the world and man, which is precisely their merit and greatness as a learned thinker and humanist.

Undoubtedly, "ideals" can be great guides and light for a person, but only to the extent that they do not oppose themselves to life and do not fetter it. A serious ideal should be embodied in the very life of a person that feeds him, and make it active and serene. Proclaimed outside of life, it only leads to disappointment, destruction and death. Indeed, ideals are not created in order to worship them, honor them, idolize them, without thinking about their consequences, forgetting their social and moral duty. Ideals are necessary for a person to set in order to imagine his future or the actions being taken, the way of life, the consequences of decisions. Ideals are guidebooks in the sense that they help a person to find the most effective, optimal ways and means, where to achieve the set goal, go, despite adversity and life difficulties, to the set goal. Ideals, in a sense, are faith, faith in one's own strength, faith in the triumph of good, justice and humanity. Therefore, ideals are created for real life, from real, social and moral qualities to improve their social and moral world. Even the person who creates his ideals from mythological heroes, from characters from fairy tales, poems still proceeds from real, social and moral paradigms, attitudes, for him these heroes, i.e., heroes of fairy tales and myths acquire real social and moral features ... For example, Alpamysh, the hero from the poem "Alpamysh" of the Turkic-speaking peoples, with his noble human qualities and love for his Motherland, his land, inspires those living in the vastness of Turkestan of Central Asia, to love their Motherland, ordinary people, to live in peace and mutual harmony, with all ethnic groups, representatives of different religions, cultures and civilizations. Similar high, social and moral qualities are possessed by the Kyrgyz national hero Manas, the Azerbaijani national hero Kor oglu, the Tajik national hero Afrasiab and others.

A person needs ideals very often to improve his ideas about life, about the world around him, social relations, and sometimes to accomplish the heroic, extraordinary, to create the great, incomprehensible, higher. What ideals we choose, such are our attitudes not only to our own life, but also to those around us. This means that a person not only chooses ideals, but plans his relationship to life, to the outside world.

Usually ideals are sought from the past, from the life of the activities of historical figures and heroes. History is full of such heroic personalities. Confucius, with his wisdom and devotion to the historical traditions of the everyday people, serves the Chinese social and historical ideals, the personification of wisdom, humility, politeness and service to the common good. Laiu Ji is an example of a tireless explorer of human intelligence, an extraordinary sage, who knows how the human mind, brain and will are capable of. Meng Ji is a fighter for rightist institutions, for limiting unbridled human actions by legal norms. He was not afraid to oppose the then dominant ideologies of Confucianism and defended the primacy of law and social life.

We will see such historical heroes in the scientific quests of Central Asian thinkers. Abu Nasr Farobi was the first of the Muslim philosophers to defend the civil order and foresee the socio-political development of society. Today he is considered by Uzbek and Kazakh scientists, the founder of the ideas of civil society, his idea of "virtuous city" is a model of a perfect society.

The works of Avicenna (Ibn Sina) were studied by European scientists during his lifetime. His socio-utopian ideas about a happy life, an ideal state served as an example of free philosophizing and the search for a better life, a form of government for many European minds and philosophers. The social and moral ideals put forward by him still serve as an example of the formation of a harmoniously developed personality.

Can a person live without an ideal? As part of our dissertation research, we asked many, especially the intelligentsia, the question: "Can a person live without an ideal? How do you represent your ideal? " 87% of our respondents answered that any reasonable person, especially when he has a certain lofty goal in life, wants to leave something behind for people, "must have ideals". Among the ideals, the first place is taken by artists - poets, writers, musicians, the second place is taken by intellectuals - teachers, scientists, doctors, politicians, the third place is given to representatives of the internal affairs bodies, military departments, athletes, the fourth place belongs to industrial

workers, navigators, astronauts, the last place is occupied by altruists, volunteers, employees of trade institutions, businessmen. This study was carried out almost ten years ago. We recently conducted a secondary survey and found that business representatives moved up from last place to second place. In our opinion, this is a positive impact of the adopted new regulatory legal acts on the support of small businesses by the government of Uzbekistan. Our respondents have learned to see their ideals in their businessmen, this will have a positive effect on the moral and economic activity of the population, the training of new personnel and labor forces. Even Confucius argued that if the people were brought up in hard work, know how to cultivate the land, the state will be rich, there will be peace and harmony in society.

It should be remembered that without ideals one can, but in fact "live for life," that is, to live by everyday worries, without a high goal is also possible. Most people live by satisfying their daily needs, not setting themselves solutions beyond the tasks that require a lot of effort, time and dedication. But it is tragic when a person, having his ideals, loses these ideals due to objective and subjective factors. It is not ideals that cheat on him, but he cheats on his ideals. This always leads to sad consequences, sometimes to tragedies.

One cannot expect from ideals the complete satisfaction of their spiritual, especially material, needs. Ideals are not magic wands with which you can quickly and easily achieve your goal, satisfy your needs, but ideals are just incentives, motivational attitudes that induce the action of a person's inner forces. A noble person, Confucius argued, by his behavior, purposefulness, humanity, ensures order, peace, mutual harmony in society, achieves observance of rituals, reverence for ancestors.

More than 40% of correspondents see in their ideals the transformative activities of the President of the Republic of Uzbekistan Sh.M. Mirziyoyev, support the openness of his policy, strategy of action. They also highly appreciate the vital activity of the first President of the Republic of Uzbekistan I.A. Karimov, want to follow his examples.

More than 55% of respondents answer that Alisher Navoi, Bobur, Naqshbandi, Imam Bukhari, Khoja Akhror, Amir Temur, Abdulla Kadyri, Aibek, Muhammad Yusuf, Erkin Vohidov, Abdulla Aripov, Shukur Burkhanov, etc. serve as ideals for them. national heroes, want to live and work like their ancestors.

Satisfaction of their material needs today occupies a dominant position in the structure of human activity. Avoidance of difficulties and difficult tasks, craving for entertainment, spending time for leisure, ignoring everything that is given by selfless, long-term work and search is becoming a spread, especially of modern youth, a phenomenon. Taking responsibility for the state of affairs in the environment and in society is a rare phenomenon; everyone wants happiness and prosperity, but we rarely think of how hard work, painful search they are obtained. The Central Asian thinker Abu Nasr Farobiy, when he wrote about a happy and perfect city, pointed out that people then do a happy job when this business corresponds to his inclinations. Our respondents to the question "When do you feel happy?" 45% answered - "when I enter a university and get a special education"; 39% - "when I have a lot of money to run my business"; 32% - "when I find a high-paying job"; 24% - "when I stay abroad or enter a leading educational institution abroad"; 21% - "when I graduate from college"; 17% - "I will achieve good results"; 11% - "when I write a book, I will act in films, I will perform on stage"; 8% - "when I achieve my ideal"; 6% - "when I meet a loved one"; 3% - "I will probably never be happy." As evident from the answers of young respondents, they are interested in the future, mastering a profession,

As evident from the answers of young respondents, they are interested in the future, mastering a profession, finding a well-paid job. And the ideal, i.e. reaching the level of the ideal takes almost the last place for them. Though thoughts about the ideal are present in every answer.

A person choosing an ideal not always, and not in everything strives for it, sometimes he forgets it completely. Everyday life absorbs him so much that he has no time to remember his ideal, to imitate him. Real life dictates its own, sometimes the requirements do not quite correspond to the requirements or the way of thinking and life of the ideal. Here, older people should come to the rescue. Unfortunately, there are almost no specialists among these institutions who suggest to the young generation how to find the ideal, how to overcome the contradiction that exists between the ideal and real life. It is necessary, in our opinion, to create a special science - pedagogical centers for the social orientation of young people, a special methodology for the formation of moral ideals in the younger generation. The best solution would be to create such centers in schools, colleges and other educational institutions.

It should be remembered that the ideal is only a hypothetical model of the behavior of the lifestyle, the establishment of life relations with the outside world. This model can sometimes lead a young person to conflict with the environment, even with loved ones. To be able to find your ideal in life is a difficult and very responsible matter, and it is on this that the fate of a person depends, his place in society. As Confucius advised, "following a noble man of man, he achieves chastity, morality and spiritual greatness." A noble person has always been a moral ideal, a measure of his way of life for an Eastern person.

The ideal is a person's dream in the future. It is human nature to idealize either the past or the future. In these dreams, he becomes conscientious and noble, just and humane. In dreams, he begins to hate vulgarity, evil, injustice. In dreams, he creates an image of the future, beautiful, humane, fair, brings these ideas into life and thus contributes to the improvement of the world around him. The most important thing in these dreams is the becoming of a noble person, the presence of the motto "love life" and the awareness of their actions.

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